Analysis of Respondents Attitudes about interfaith harmony's in Educational Activities with special focus on Muslims and Hindus social Relationship
(Case study of District Swat Pakistan)

Dr Azizullah Jan
Ph.D in Sociology, University of Peshawar Pakistan
Email: azizj153@gmail.com

Dr. Ihsan Ullah Khan
Assistant Professor Sociology, FATA University, TSD Dara NMD Kohat
Email; ihsansoc@fu.edu.pk

ISSN (P):2708-6577
ISSN (E):2709-6157

Abstract
This bit of exploration work clarifies some of primer finding of social association and decidedly in the congruity and attachment between two diverse strict supporters of Hindus and Muslims. The universe of today is confronting different sorts of issues. This is the cry of the hour to create a peaceful and harmonized life standard. The work makes an attempt to analyze the willingness in harmony existence in the activities of education and highlighted the positivity of respondents towards other religions followers. The study adopted stratified random sampling techniques for the collection of data. The entire universe size at that criterion stands at 400 (the members of society that fairly distributed against each category alongside through relative sample size through proportional allocation method (stratified random sample) as per the criteria designed by Sekaran the sample size for the respondents were was 210 from local community. The study will enhance the tolerance and acceptance level between both Muslims and Hindus religious followers. The minority were fully enjoyed freedom and equality in Pakistan. On the bases of finding of study positive social interaction, mutual respect, positivity in thinking, and positive role of media were recommended as policy guidelines.

Keywords; Interreligious harmony, positive interaction, educational activities, social cohesion and solidarity

Introduction

Pakistan was established on 14 August 1947 because of the separation of British controlled India and the withdrawal of British provincial force. It was proposed as a place of refuge for Muslims from Hindu-ruled India, and was accordingly from the beginning a strict undertaking. Pakistan was not, be that as it may, expected to be a religious express that is a state where the pioneers of the legislature are likewise the pioneers of the religion and rule as agents of the deity. Or maybe its originator Muhammad Ali Jinnah expected Pakistan to be a cutting edge pluralist mainstream state in which Islam had supremacy and was secured and upheld by the contraption of the state, yet one in which other confidence gatherings could likewise discover strict opportunity. In a notable discourse, which despite everything has extraordinary reverberation, Jinnah tended to all the individuals of Pakistan as follows: *"You are free; you are free to go to your temples, you are free to go to your mosques or to any other places of worship in the State of Pakistan. You may belong to any religion or caste or creed – that has nothing to do with the business of the State… We are starting with this fundamental principle: that we are all citizens and equal citizens of*

one State"[1]. Ali stated that 57 countries population is Muslims majority out of 193 over the globe.[2] Muslims and Hindus have been lived together on the same piece of land for few centuries. The future does not look better for this conflict; anxiety are on the rise, people not being educated to what is really happening, and most of all, people are not understanding each other[3]. Islam the religion of peace as Allah Almighty say's in Quran, "O followers of the book, come to basic terms as among us and you: That we revere none yet Allah; that we partner no cooperate with Him; That we erect not, from among ourselves, master and benefactors other than, Allah". (Sure Al Imran chapter no 3, verse #64).

Situation of Religious Minorities in Pakistan

According to study conducted by Rabia "the minorities of Pakistan confronted extreme and unrelenting intimidation, persecution and act of brutality throughout the reporting time from June 2013 to June 2014. More than 30 attacks of varying intensity under attack the community of Christians, at least seven places of their worships were destroyed and 13 persons of Christians were kidnapped. Kidnapping of minority is ordinary and repeatedly went unrestrained by the state.[44] In 2013 afire-raising attacks on working group of Christians resolution of Joseph colony and a suicide attacks over the all saint churches in Peshawar resulted in the sensitive sense of uncertainty among the persons of christens community leading to an enhance in the members of Christians citizens in search of place of safety out of the country. In 2014 an awful note when a poor couple of Christian, serving in a brick-kiln, was burnt alive by a hyperactive Muslim crowd due to assertion of blasphemy in the territory of Punjab.This procedure of maltreatment and violent behaviour persistent in 2015 as two places of Christians worship were attacked in Lahore's Christian neighbourhood of Youhanabad. The circumstances led to common violent tumult when a crown of Christian community supposedly killed two men of Muslim in the consequences of attacks on the church. Muslim extremist groups(Sipah-e-Sahaba) targeted religious subordinated group in response of their attacks, the police of Punjab displayed a obviously advanced level of undertaking in investigating alleged acts of assault by the members of minority group. The security of subservient group remained a low main concern. RIPP organized a round table on the difficulties faced by religious minorities in Pakistan" In this round table the issue related to economic activities, religious activities and educational activities were briefly discussed and highlighted[55].

Literature Review

Rehman expressed that minorities need to go up against separation and stay under the order of dominant part everywhere throughout the world. They are segregated in social conduct, monetarily underestimated, limited in offering their customs and don't appear to be segment of standard of society.[66] It is seen cautiously that strict prejudice and oppression have been remain on the oblivious variables in the talk of human past time. There are various sorts of the subjected bunch in Pakistan, yet in remarkable foundation the significance is given to

---

[1]. Malik, Ihsan. Hoti, *Religious Minorities in Pakistan*, London: Minority Rights Group International,(2002),p.6, http://www.minorityrights.org/1034/reports/religious-minorities-inpakistan.html [accessed May 2009]

[2] . Ali, Bashashati. "A survey of signal processing algorithms in brain–computer interfaces based on electrical brain signals." *Journal of Neural engineering* 4, no. 2 (2007): 32-43.

[3] . Gustof, David Hall. "Science, democracy, and the right to research." *Science and engineering ethics* 15, no. 3 (2009): 351-366.

[4] . Rabia, Mamdoth. The State Religious Freedom in Pakistan, Annual Report of Jinnah Institute Lahore Pakistan, (2015). P; 6.

[5].Malik, Ihsan. Hoti, *Religious Minorities in Pakistan*, London: Minority Rights Group International,(2002),p.6, http://www.minorityrights.org/1034/reports/religious-minorities-inpakistan.html [accessed May 2009]

[6] . Ali, Bashashati. "A survey of signal processing algorithms in brain–computer interfaces based on electrical brain signals." *Journal of Neural engineering* 4, no. 2 (2007): 32-43.

minorities based on religion. They were generally experienced financial shamefulness and disparity. Minorities in Pakistan look like isolated and unreliable in varying backgrounds. Fouzia additionally investigated that strict minorities are stood up to carelessness from state organization and abused by fanatic gathering. Minority are financially denied and in reverse educationally.[77] They have untalented employments, little pay and assortment of social issues looked to them in their everyday life. Employments, advancement and security are not given to them because of partiality and separation. Sad to report, the administration of minorities has been distanced and fruitless to play out its part in this foundation in like manner.[8] Micheal portrayed that there are lack of legitimate home and essential offices of wellbeing just as security to strict minorities in Pakistan.[9] Then again Hussain, delineated that there are 4 millions strict minorities taking in Pakistan that are Hindu, Christians and Sikhs. Whenever an undesirable event happens in India, in response of this frequency Hindus are focused in Pakistan.[10] Pakistan is likewise inundated by different problems and for the most part seized solidly with little paces of education, especially in the networks of minority, as different nations of South Asia. In this regard the significant wretchedness is the issue of partial arrangement of courses calm that either contort out the past by separated from the accomplishment of strict minority networks or created detestation during exact enemy of minority speech in the reading material. There is additionally dread and stress concerning open minded strict foundation, "Madrassahs" in Pakistan. These foundations bolster and empower the way of thinking of fanaticism to exploit the cultural structure of the general public. The creation youthful age is instructed course of extreme aversion by calling non-Muslims unbelievers, and anticipating that a few schools of Christian impart fundamentalist perspectives. This sorts of writing computer programs is evident to be a center reason for strict bias and social separation that has lead to an expansion in community across South Asia.[11] The examination led by Zafar, that this the truth was depicted in the arrangement of courses in the arrangement of government funded school and various concerns were presented.[12] The commitments of Nayyar and Salim are on the establishment of the resulting profound assortment of the state, incitement to viciousness and militancy, narrow mindedness advancing, bias in the minorities based on religion in the adoration of contention contrary to the utilize of non-Muslims and different religions accusing oppression, vindictiveness, exclusion and error of past measures and the need of idealistic norms in the religions of other.[13] Zafar likewise expressed in a difficult situation of minority based on religion that the understudies of strict minorities are as often as possible stressed to eat at discrete tables in government funded schools of Pakistan due to their religion and ideology.[14] As indicated by Sagheer-, the main issue to the understudies of strict minorities is access to tutoring. Despite

---

[7] . Gustof, David Hall. "Science, democracy, and the right to research." *Science and Engineering ethics* 15, no. 3 (2009): 351-366.

[8] . Malik, Ihsan. Hoti, *Religious Minorities in Pakistan*, London: Minority Rights Group International,(2002),p.6, http://www.minorityrights.org/1034/reports/religious-minorities-inpakistan.html [accessed May 2009]

[9] . Ali, Bashashati. "A survey of signal processing algorithms in brain–computer interfaces based on electrical brain signals." *Journal of Neural engineering* 4, no. 2 (2007): 32-43.

[10] . Gustof, David Hall. "Science, democracy, and the right to research." *Science and engineering ethics* 15, no. 3 (2009): 351-366.

[11] . Rabia, Mamdoth. The State Religious Freedom in Pakistan, Annual Report of Jinnah Institute Lahore Pakistan, (2015). P; 6.

[12] . Riphah Institute of Public Policy (RIPP). "Rights of Minorities and Constitution of Pakistan. Annual Report". (2014). Pp; 2-16

[13] . Malik, Ihsan. Hoti, *Religious Minorities in Pakistan*, London: Minority Rights Group International,(2002),p.6, http://www.minorityrights.org/1034/reports/religious-minorities-inpakistan.html [accessed May 2009]

[14] . Ali, Bashashati. "A survey of signal processing algorithms in brain–computer interfaces based on electrical brain signals." *Journal of Neural engineering* 4, no. 2 (2007): 32-43

the fact that the instrument of government ensures "instruction corresponding to religion," notwithstanding, the arrangement of courses in state funded school reading material included deprecatory comments against strict minority.[15] Riaz, found that the program of study in course book spoke to a bleak image of disparity and victimization minority understudies in school. This imbalance reflects in to huge brutality and dismiss conduct which may draw in defiling the key privileges of individuals particularly the gathering of minority.[16] In the appreciation obviously book by Iftikhar Haider Malik (Religious Minority in Pakistan) that minority in Pakistan are peasants or less important and are generally not considered as a small amount of the social gathering of Pakistan. Also, the book revealed that the activities of Muslims instructor in school are biased and prejudiced from very long time.

Methodology

District swat is situating in Malakand division. There are 65 Union council and 5 tehsil in district swat. According to census of 1998 the total population was 1,257,602. District swat hosts some minority as like as Hindu and Christians. District Swat inhabitants more than 1581 Hindus, which is 0.013% percent of the whole population. Hindu is living in the Union council of Khwazakhela and local city. The sampling techniques for the study were used the purposive sampling techniques. Access to each respondents was impossible because of their disperse population. That is why the researcher used purposive sampling.[17] The acquired populations according to criteria as we selected those members, who had taken part in day to day life, like as Nazims (Political workers), Social workers (Volunteers), mullah (Religious Leaders), Khans (members of the established families), and teacher. The relative sample size was distributed through proportional allocation method that shown in the following table. For the sack of to collect relevant data the researchers selected those members who have taken part in day to day life with Hindu. It is pertinent to mention that a sample size of 210 was determined as per criteria design by Sekaran[18.] The study carried out uni-variate analysis to determine the interfaith harmony in frequency and percentage.

Table 1. Break-up the relative sample size

S.No	Villagers	Population	Sample size
1	Nazims/leaders	65	36
2	Khan/Malak	45	24
3	Mullah	70	38
4	S.Workers	90	48
5	Teachers	120	64
6	Total	400	210

Source; social welfare department Mingora Swat

RESULTS AND DISCUSSION

Respondents Attitudes about Educational Activities and Interfaith Harmony

Education is key variable in regard to enhance solidarity and understanding amongst different religion. This is said that it provide the tools that how to live and how to cooperate with other. Training is the significant foundation that is intended for socialization of cultural individuals

[15] . Gustof, David Hall. "Science, democracy, and the right to research." *Science and engineering ethics* 15, no. 3 (2009): 351-366.

[16] . Malik, Ihsan. Hoti, *Religious Minorities in Pakistan*, London: Minority Rights Group International,(2002),p.6, http://www.minorityrights.org/1034/reports/religious-minorities-inpakistan.html [accessed May 2009]

[17] . Malik, Ihsan. Hoti, *Religious Minorities in Pakistan*, London: Minority Rights Group International,(2002),p.6, http://www.minorityrights.org/1034/reports/religious-minorities-inpakistan.html [accessed May 2009]

[18] . Ali, Bashashati. "A survey of signal processing algorithms in brain–computer interfaces based on electrical brain signals." *Journal of Neural engineering* 4, no. 2 (2007): 32-43.

in the standards and estimations of society and setting them up to procure future cultural job. A complete instructive program provides food for physical, mental, social and financial needs of people, gatherings and society on the loose. Consistency and simple access to training advances balance in the public eye and result in consistently beneficial, tranquil and enthusiastic individuals. To test the view of the respondents on instructive exercises, reaction on attitudinal explanations given in table was gotten and clarified underneath. Man perception or attitude with any social phenomena is usually measured with "yes, no" the result indicated that out of 100 % respondents 97.6 % respondents responded that Hindu should read in combined educational institution with Muslims while the 2.4 % did not support the joint educational system. Similarly 98.1 % respondents agreed that study with each other leads to interfaith harmony with 1.9% in negation only.

Asking about curriculum 66.2 % of respondent's claimed that the available curriculum is favorable for Hindu whiles the 33.8 claims that this curriculum is not acceptable among Hindu. Moreover some 70 % of respondents responded that definitely Hindu have rights for their separate institutions. In contrast of it 30 % claims that the established institutions in Pakistan are enough and no need of separate institution for minorities. Asking that either combined education system has positive impact on Muslims and society majority i.e. 96.2 % respondent did not support combined education while 3.8 % showed affirmation to the statement that result are in the consonance to the finding of Jan.[19] When a discussion maintains in admission to various institutions, job market and curriculum activities were found liaised towards minorities in Pakistan.

Regarding the said categories 98.1 % respondents shared their views in the likeness of combined education. In contrast of it some 1.9 %respondents don't like combined education in Pakistan especially in the concerned area. Accordingly, most of respondents 71.9 % of Muslim wanted to read in combined educational institution and 28.1 % are did not like it at all. Positive social connection gives premise to seeing each other's issues, helping one another, improvement of social union and accomplishment of cultural objectives of harmony and advancement. Inclusion of minorities in financial exercises opens the roads for their monetary satisfaction and occupation support. A financially steady minority is progressively sure to work for improvement of society and examine their other cultural needs like training, relaxation and strict opportunity to the greater part bunches with certainty. The collaboration structured on these grounds makes interfaith congruity among strict gatherings and dishearten savagery and its premise to occur.

Table 2. Respondents Attitude about Educational Activities and Interfaith Harmony

SATMENTS	TOTAL	Yes	No
Do you think that Hindu should read in combined educational institutes?	210(100)	205(97.6)	5(2.4)
Do you think that the combined education of Hindu and Muslims leads toward interfaith harmony?.	210(100)	206(98.1)	4(1.9)
The accessible educational program great/appropriate for Hindu	210(100)	139(66.2)	71(33.9)
Ought to there be discrete instructive foundation and educational program for Hindu.	210(100)	147(70.0)	63(30.0)

19 . Malik, Ihsan. Hoti, *Religious Minorities in Pakistan*, London: Minority Rights Group International,(2002),p.6, http://www.minorityrights.org/1034/reports/religious-minorities-inpakistan.html [accessed May 2009]

Do you want combined educational institution in Pakistan?	210(100)	8(3.8)	202(96.2)
Do you like combined education system with Hindu?	210(100)	206(98.1)	4(1.9)
Do Hindus want to read in combined education institution?	210(100)	251(71.9)	59(28.1)

Table qualities in every cell demonstrate recurrence while estimation of enclosure showed rate.

BI-VARIATE ANALYSIS

Association between Educational Activities and Interfaith Harmony

Education is a key variable considered as contributing factors towards the establishing and existing of social solidarity, interfaith harmony, and cohesion. Education leads great understanding and mutual respect amongst different religion. Education fully supports solidarity and cooperation among the members of society. According to the Book of Asha , this is the sayings of the Holy Prophet (PBUH) that to support the importance of education for Muslim men and women.[20]

The association -result showed at the table that the relationship between separate educational institution and curriculum was significant (P=0.032) with social solidarity. This finding is the negation of Amir that their children's are precluded from educational institution. It is erbium that Hindu is the level of education, moreover prevalent social solidarity.[21] However a non-significant (P= 0.738) relationship was found in regard to want combined educational institution in Pakistan in social solidarity. The result further showed depicted a non-significant (P= 0.738) relationship was found in the likeness and readiness towards combined education system. Similarly a non –significant (P=0.981) relationship was found to want into read in combined institution. The result also shows non-significant (P=0.073) relationship was found with the opinion the available curriculum is favorable e for Hindu with solidarity. Similarly a non-significant (P=0.652) relationship was found regarding the combined study of Hindu and Muslim leads towards interfaith harmony and social solidarity. Moreover a non-significant (P=0.772) relationship was found to read with Hindu in combined educational institute.

These results displayed a sound picture regarding education relationship between Hindu and Muslim was quite well and standardized. There was no hurdle in the way to read in combined education system and to educate each other with social cohesion. Through this way the followers of different faiths understand each other and promote tolerance.

Government endeavors in training for all are viable in empowering all fragments of society, including minorities, to profit by free instruction. Nature at school is so favorable at school that the minorities need this arrangement of instruction for every cultural fragment to proceed. Furthermore, separate strict training schools are additionally useful and giving strict instruction to minority youngsters. These endeavors of equivalent treatment are effectsly affecting improving social association among every single social gathering. There, anyway are a few obstacles in instructive framework as well. No installment to strict educators of minority bunches at government level and injurious comments in reading material upset the social cooperation process among the greater part and minority gatherings.

Table 3. Associations between Educational Activities and Interfaith Harmony

STATEMENTS	Attitude	Social solidarity	TOTAL	STASTICS

[20].Malik, Ihsan. Hoti, *Religious Minorities in Pakistan*, London: Minority Rights Group International,(2002),p.6, http://www.minorityrights.org/1034/reports/religious-minorities-inpakistan.html [accessed May 2009]

[21] . Amir, Muhammad. "Experiences of stigmatization play a role in mediating the impact of disease severity on quality of life in psoriasis patients." *British Journal of Dermatology* 147, no. 4 (2002): 736-742.

		Yes	No		
Do you think that Hindu should read in combined educational institutes?	Yes	167(95.4)	8(4.6)	175(83.3)	χ^2 =.084(P=0.772)
	No	33(94.3)	2(5.7)	35(16.7)	
Do you think that the combined education of Hindu and Muslims leads toward interfaith harmony?	Yes	196(95.1)	10(4.9)	206(98.1)	χ^2 =0.204(P=0.652)
	No	4(100)	0(.0)	4(1.9)	
Is the available curriculum favorable/suitable for Hindu?	Yes	135(97.1)	4(2.9)	139(66.2)	χ^2 =3.218(P=0.073)
	No	65(91.5)	6(8.5)	71(33.8)	
Should there be separate educational institute and curriculum for Hindu?	Yes	137(93.2)	10(6.8)	147(70.0)	χ^2 =4.500(P=0.034)
	No	63(100)	0(.0)	63(30)	
Do you want combined educational institution in Pakistan?	Yes	168(95.5)	8(4.5)	176(83.8)	χ^2 =0.112(P=0.738)
	No	32(94.1)	2(5.9)	34(16.2)	
Do you like combined education system with Hindu?	Yes	166(82)	6(3.5)	172(81.09)	χ^2 =.112(P=0.738)
	No	34(89.5)	4(10.5)	38(18.91)	
Do Hindus want to read in combined education institution?	Yes	144(95.4)	7(4.6)	151(71.9)	χ^2 =.019 (P=0.891)
	No	56(94.9)	3(5.1)	59(28.1)	

Table qualities in every cell demonstrate recurrence while estimation of bracket showed rate.

SUMMARY, CONCLUSION AND RECOMINDATIONS

The study titled interfaith harmony was conducted in swat to determine the level of interfaith harmony with special focus to Hindus and Muslims relationship with special focus in the activities of education. It is concluded that a pleasant and congenial atmosphere was prevalent hare in educational activities and along with co-sharing educational system. Muslims were willing to be participation in all cultural/ rituals practices of the Hindus irrespective of their minority status. According to conducted research both of the communities had a smooth and peaceful environment of mutual respect. Sustainability in their relationship is recommended hereby-maximum level of participation from both communities in educational systems. A vibrant media needs to play its role through focusing the cohesion objectives, along with religious scriptures indoctrinating through the idea of proximity.

Bibliography

1. Malik, Ihsan. Hoti, *Religious Minorities in Pakistan*, London: Minority Rights Group International,(2002),p.6, http://www.minorityrights.org/1034/reports/religious-minorities-inpakistan.html [accessed May 2009]
2. Ali, Bashashati. "A survey of signal processing algorithms in brain–computer interfaces based on electrical brain signals." *Journal of Neural engineering* 4, no. 2 (2007): 32-43.
3. Gustof, David Hall. "Science, democracy, and the right to research." *Science and Engineering ethics* 15, no. 3 (2009): 351-366.

4. Rabia, Mamdoth. The State Religious Freedom in Pakistan, Annual Report of Jinnah Institute Lahore Pakistan, (2015). P; 6.
5. Riphah Institute of Public Policy (RIPP). "Rights of Minorities and Constitution of Pakistan. Annual Report". (2014). Pp; 2-16
6. Rehman, Ikhlaq. Ako. A Critique of Pakistan's Blasphemy Laws, Pakistan Between Secularism and Islam: Ideology, Issues and Conflict (Islamabad: Institute of Policy Studies), (1998). 196–204.
7. Fūzia, Nūshīn. Unveiling the Situation of Religious Minorities, *International Journal of Asian Social Sciences, ISSN: 2224-4441*, (2014): 4(2), P-41-49
8. Safia Z. Socio and Economic Problems of Minorities in Southern Punjab, Pakistan; (2015)
9. Micheal, Strike. Sociological Discourse of the Minorities and Socio-economic Injustice against Religious Minorities in Pakistan, Pakistan Christian Post, 2008;P-43
10. Hussain. Muhammad. ,"Religious Minorities in Pakistan, Mapping in Sindh and Baluchistan" Center for Peace and Development, Quetta Baluchistan, Pakistan.(2009); P; 143
11. Ghai. Rose. Kent. Christian conversion in the Punjab: A critical analysis (1849 – 1914) in proceedings of the Punjab History Conference. 17 Session, October 8-10-(1982); 234
12. Zafar, Usman. Muhammad., "Discrimination and Problems of Religious Minority Students in Public School of Pakistan", *Journal of Education Research and Behavioral Sciences, (2014); 5(2), 1-12; ISSN: 2315-8735.*
13. Nayyar, Azhar.Hayat.& Salim, Ahmad. "The Subtle Subversion, The State of Curriculum and Textbooks in Pakistan, *Journal of Educational Research and Behavioral Sciences. ISSN: 2315-8735. (2003), 1(2), 45-54*
14. Zafar, Usman. Muhammad. "Discrimination and Problems of Religious Minority Students in Public School of Pakistan", *Journal of Education Research andBehavioral Sciences,(2014); 5(2), 1-12; ISSN: 2315-8735.*
15. Saghīr, I. (2014). Discrimination and Problems of Religious Minority Students in Public School of Pakistan *Journal of Educational Research and Behavioral Sciences ISSN: 2315-8735, (2014).8(2), 234-242*
16. Riaz, Muhammad. "Structural Violence and Christian Minority in Pakistan": The Monolithic Image to be Blamed. *The Journal of Dialogue.* (2014). *Vol, 10, Issue No, 4.Pp; 34-41*
17. Bailey, D. N., and R. F. Shaw. "Cocaine-and methamphetamine-related deaths in San Diego County (1987): homicides and accidental overdoses." *Journal of Forensic Science* 34, no. 2 (1989): 407-422.
18. Sekaran, Uma, and Roger Bougie. "Research Methods for Business, A Skill Building Approach, John Willey & Sons." *Inc. New York* (2003); Pp- 24 &254
19. Jan, Azizullah. Assessment of Interfaith Harmony between Muslims and Hindus in Socio-Cultural Activities in Swat, *Bannu University Research Journal in Islamic Studies, January-June 2019, 6(1), 75-84*
20. Asha Haven AP., Harlan M. Krumholz, Graham Nichol, Brahmajee K. Nallamothu, and American Saudi King Calls for Religious Reconciliation" Promotion of Global Peace "*The Islamic quarterly*, Vol. *XLVI* (1), (2002); 53-78.
21. Amir, Muhammad. "Experiences of stigmatization play a role in mediating the impact of disease severity on quality of life in psoriasis patients." *British Journal of Dermatology* 147, no. 4 (2002): 736-742.